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CHURCH
CATECHISM

STRETTON.

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THE CHURCH CATECHISM

EXPLAINED AND ANNOTATED

PRINCIPALLY AS AN

Aid to the Clergy in Catechizing in Churches.

PART I.

BY

HENRY STRETTON, M.A., Oxon.,

MINISTER OF S. MARY MAGDALENE, CHISWICK,
JOINT COMPILER OF THE "VISITATIO INFIRMORUM."

LONDON:
JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.
MDCCCLIV.

138. d. 478.

"At all events, it cannot reasonably be expected that preaching should stand in the place of those methods which, in the nature of things, ought to go before it. And, accordingly, I am fully persuaded that a great many very honest and faithful, and at the same time, very clear and well digested sermons, which have cost the preachers of them much labour, and research, and thought, and care, and prayer, are, nevertheless, in numerous instances, much thrown away upon the hearers of them—hearers, moreover, by no means unwilling to be taught—simply *on this account*, that in the instruction of our people, we have, of late years, too much neglected to begin at the beginning. The primitive order of *catechizing* has fallen into too general disuse; and 'sermons,' to use, with but little qualification, the plain words of an old writer, 'can never do good upon an uncatechized congregation.' In order, therefore, to our efficiency as religious instructors, this very necessary and ancient practice must, I think, be revived."—*Archdeacon Bather's Charge*, 1835.

TO

JOHN CHARLES SHARPE, Esq.,

THE MUNIFICENT FOUNDER OF

S. MARY MAGDALENE'S,

IN CHISWICK,

AND

BOUNTIFUL CO-OPERATOR

IN MANY OTHER BLESSED ACTS OF LOVE,

THIS WORK IS,

WITH MOST EARNEST PRAYERS FOR HIS RESTORATION

TO HEALTH,

INSCRIBED BY

THE AUTHOR.

PREFACE.

SOME account of the grounds on which this Work offers itself to public notice may naturally be expected, as it is unquestionable that many valuable works on the Church Catechism have at different times appeared. The Writer desires then to state that in applying himself to the duty of catechizing the young, he was unable to meet with any work which at all sufficiently corresponded with that idea of Christian teaching that he found himself developing in the course of his own instructions on the Church Catechism. When he came to examine the numerous commentaries, both of past and present writers, on the Church of England Catechism, he found that some Authors had treated certain subjects contained and involved in its succinct statements more, some less copiously than he judged was necessary for catechetical purposes, i.e., considering catechetical instruction a *congregational* exercise, meant alike for young and old; and that whereas some furnished instructions on certain points of Christian

faith and duty, others either omitted them altogether, or but very insufficiently alluded to them. He observed also that where a more complete developement of the Christian religion was aimed at, as in Nicholson, there the occasional quaintnesses of language, the use of unfamiliar theological terms, and altogether the form in which the subject matter was put, rendered it a very inconvenient work for a catechetical text book. And further, he remarked, that although the short exposition of Beveridge was altogether, considering its compass, the most perfect work possessed by the Church of England on the subject, yet, as to extent of matter, and convenient arrangement, it did not come up to what he felt to be the necessities of the Catechist and Catechumen alike in the present day.

And as catechizing is an ordinance and portion of Divine Service, (see Q. 17,) he was desirous of finding some work designed expressly for the Clerical Catechist's use in the public congregation, and bearing in mind the fact of the presence of a congregation, and their instruction as well as the improvement of the catechumens.[1]

It was under the influence of these convictions that the Author, when he found his search for such a work a fruitless one, felt it would not have

[1] As one out of many instances in which this idea has been attempted to be realized in the present work, the reader is referred to the note to Questions 15 and 19, &c. It is thought also that the illustrations, short narratives, &c., are valuable in this point of view, viz.: as likely to interest and arouse the attention of the general congregation.

an unprofitable bearing upon his own ministry if he were to attempt to bring into form for the benefit of his catechumens and congregation generally, a digested form of instruction after his own ideal; and the work, as it has progressed into shape, has led the Author humbly to entertain the belief that it might possibly prove also of use to his brethren, the Clergy, especially if they would use an interleaved copy, and record therein such fruits of their own experience as they may acquire in catechizing the young from it.

The most cursory inspection of this work will show that it was never in the Author's idea to furnish a stereotyped form of questioning and answering, to be used in Churches by the Clergyman and children. Those who are in the slightest degree skilled in the valuable and highly important art of catechizing know how absolutely necessary it is that questions should be put in the easiest and most familiar language, and that all close reasoning should be broken up into the simplest elements of thought. But to produce this simplicity either the book must be extravagantly large, or, if of moderate dimensions, an incomplete and jejune exposition.

The author would, therefore, wish this work to be regarded as a manual or text book; not as calculated to supersede the necessity of thought on the part of him who questions, and those who answer, but as containing a connected series of suggestions and heads of thought,[1] duly arranged, from which a

[1] Many of the subjects are accordingly very briefly treat-

Clergyman may, to use the words of Archdeacon Bather, "first instruct his pupils, by questioning the meaning into them, and then examine them by questioning it out of them." Archdeacon Bather's work[1] is so well known among the Clergy, that perhaps there are few who cannot refer to it; the following passages are, however, so much in accordance with the spirit in which the present work has been undertaken, and so much agree with the sentiments and convictions of the Author on the subject of catechizing generally, that he ventures to draw attention to them apart from the other educational matter of the charge in which they are to be found.

"Our Church, in her Catechism, has herself provided a summary of the needful rudiments. And we have it in the general heads of instruction to which all that we need teach a child may be conveniently and properly reduced. This is of course to be committed to memory. But the use to be made of the formulary when it has been committed to memory, or how children are to be catechised out of it, is another thing. 'Sure I am,' says Bishop Law, 'catechising in its true and original sense, implies something more than the bare running over of an old form, though that consists of proper questions and answers, and

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ed, and not exhausted. They stand as the starting points of a series of questionings, to be opened out by the Catechist in the direction in which they clearly lead him. Such, for instance, are Questions 37, 47, 68, 107, 209. Again, where the answers to some questions are very obvious, it has often been thought superfluous to insert the answer.

[1] Hints on the Art of Catechising.

contains whatsoever is needful for faith and practice.' Catechisms supply the teacher with matter to be amplified and enlarged upon, and the learner with such a condensation of things delivered to him in their particulars as he may lay up easily in his mind, so as to recollect, by means of it, what he has been taught. But no summary of this sort will suffice instead of the necessary exposition in detail. [1] 'For generals not explicated are of no practical use. They do but fill the people's heads with empty notions, and their mouths with perpetual unintelligible talk.' They must be explicated, therefore; and it will be best done by some method or other of *vivâ voce* teaching; and somewhat of this sort seems, I think, to be required by the rubric—for the expressions are:—The curate shall diligently 'instruct and examine' the children 'in some part of this catechism;' which surely is not the same thing as merely hearing them repeat the words by rote.

"I shall understand catechising, then, as it is commonly defined; namely, as signifying instruction in the first rudiments of any art or science, communicated by asking questions, and hearing and correcting the answers. And if I may be allowed to put my meaning into very familiar phrase, and to state plainly what I would recommend, it is this:—That the catechist, having taken for his basis, or the subject matter to be unfolded, either some portion of the Church Catechism itself, or some text which illustrates it, or both, should then, first '*instruct*' his pupils by questioning the meaning into them, and then '*examine*' them by questioning it out of them. The first process, it is obvious, may most conveniently be attended to in the school, and the second in the Church; or, in other words, in the school, where he has most time, and is

[1] Bishop Taylor's Advice to his Clergy. § xlii.

in least fear of being tedious, he will naturally most apply himself to put these questions by which he means to conduct his pupils into knowledge of the subject; and in the Church those by which he would give them opportunity to produce their knowledge; but in neither will he confine himself to either mode exclusively. And then I say, when the meaning of any general head of faith or practice, as proved and illustrated by Scripture, shall have been got out of the children in its particulars, or piece by piece, in answer to the questions put to them, those children themselves and the by-standers together, will be a congregation, just in a fit condition to profit under GOD, by exhortation or preaching: and there are two ways in which the Minister may address them with great advantage. He has the opportunity while the catechetical instruction is proceeding, of interspersing, as he gets his replies, many brief remarks and practical observations, in a natural and lively, and therefore attractive and affecting manner; or he may sum up the particulars afterwards in a short discourse, and ground upon them, with good effect, the admonitions which they obviously suggest. . . . .

"You may communicate instruction as I advise, *by asking questions, and correcting the answers;* or I should rather say, by bringing the children themselves to correct them, by means of further questioning on your part. And in that case *they* tell you everything. The truth and meaning comes out of their mouths to you, not out of yours to them, though it is certain you guide them to it, and put it into them. Everybody knows what, in the language of the bar, is meant by asking leading questions, and that a witness must not be led; because there the object is not to *instruct* or tell him what he should say, but to *examine* him or inquire what he really knows and has to say; but the case of which we are now speaking

being exactly the reverse, the catechist's aim, being at least in the first instance, to *instil*, and not to *extract*, his proceedings must be just what the advocate's ought not to be. And then the whole '*skill*,' to use the words of Herbert in the *Country Parson*, 'consists but in these three points: first, an aim and mark of the whole discourse whither to drive the answerer, which the questionist must have in his mind before any question be propounded, upon which, and to which, the questions are to be chained. Secondly, a most plain and easy framing of the question, even containing in virtue the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating of the thing by something else which he knows, making what he knows serve him in what he knows not.[1]

[1] "'As when the Parson once demanded, after other questions, about man's misery, Since man is so miserable, what is to be done? and the answerer could not tell; he asked him again, What he would do if he were in a ditch? This familiar illustration made the answer so plain, that he was even ashamed of his ignorance; for he could not but say he would haste out of it as fast as he could. Then he proceeded to ask whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper. This is the skill, and doubtless the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushel, leaven, boys piping and dancing; showing that things of ordinary use are not only to serve in a way of a drudgery, but to be washed and cleansed, and serve for lights, even heavenly truths.

"'This practice exceeds even sermons in teaching; but there being two things in sermons, the one informing, the other inflaming; as sermons come short of questions in the one, so they far exceed them in the other. For questions cannot inflame or ravish; that must be done by a set, and laboured, and continued speech.'—*Country Parson*, chap. xxi.

"And now bearing in mind whom we are dealing with, the advantages of this method, as compared with preaching or lecturing, may easily be made apparent. 'At sermons,' says Herbert, 'men may sleep or wander, but when one is asked a question, he must discover what he is.' And the case admits of easy experiment. Let the preacher and the catechist each try his skill with any fifty or a hundred hitherto untrained children, and let us see which will succeed best in gaining the first point with them. I mean simply which can most effectually, and for the longest space of time, *keep them awake and listening*, the one by discoursing, or the other by questioning. For if this point be not gained no other can. Long, I believe, before half an hour shall be out, the countenances of the little congregation will assure you whose weapons tell. No doubt the preacher will have *delivered* within the space ten times as much doctrine as the catechist will have *extracted* with his utmost pains-taking; but what of that? The listlessness of his youthful auditory, the vacant looks of some, and the impatient gazings of the rest in all directions, let you know infallibly that their minds have not been occupied at all: perspicuous the speech may have been, but, 'like water that runneth apace,' it has passed away from them as it flowed; and whether the matter discussed related to S. Peter, or S. James, or S. John, or the facts were done at Jericho or Jerusalem, or the scope of the argument was to teach men to pray or to give alms, to repent or to believe the Gospel, they know not. The sermon was blameless, but there was no constraint upon them to give their thoughts to it. But just here is the catechist's advantage; his method forces the child to think. Some little effort and application of mind is required of him—is actually extorted from him every moment. Instead of making a speech, the instructor has put a question; perhaps he has got

no answer, or a wrong answer, but he is not beating the air, and his pains are not thrown away: if he has shown his pupil that something has been asked of him, to which he can render no reply, at least he has arrested his attention, and probably excited his curiosity, and convinced him moreover of his ignorance, and made him perceive just in what place and instance he needs information; and, therefore, if he has not made a proselyte, he has got a hearer, and from so small a beginning greater things are soon to follow. A few questions more lead the pupil's mind nearer and nearer to the point to which the instructor desires to bring him, till his eye actually catches it, and he sees it for himself, perceives that he has gone a step, and has ground to stand upon in reaching further; and because he had something to do himself to make his advantage of his teacher's hint, and has himself delivered the result of his own reflections,—he has discovered that he is capable of something, and his interest is excited and his mind gladdened, as the present gain of application and effort comes to him. There is no lassitude, therefore, either with him or with his fellows; for the question, though addressed to one, was put in effect to all; and the next question may be put to any, and accordingly all are on the watch, and all eyes bent upon the instructor, demanding, as it were, whither he would lead them next. And if this can be kept up, as I know very well it can, as long as the catechist's own strength and spirits last, the hardest part of the work is done. At all events, the catechist has this advantage; not only is the best method taken that the child should give his attention, it is seen at every step whether he is giving it or not, as also how far his diligence has actually brought him on in knowledge, and what he lacketh yet. I say, this method will do more for a child than the plainest sermon while he is a child; and when he shall become a man he will put away childish things.

"The catechist, I mean, may deliver him over to the preacher. The first fruits of your labours, if you have persevered in the work, will be, that you will have trained up a body of hearers attached to your persons, and to your ministry, and to the Church also, and its usages and formularies, whom it will be easy to instruct further and to edify by sermons, and the adversaries of truth will not easily corrupt. They are not to go out of the world, but the seed will have been sown in their hearts, under the Divine blessing, and will keep them from evil. Should their lot be cast among any who make a mock at sin, or deny the LORD that bought them, or impugn any plain or fundamental verity—all this will strike their minds at once as manifest contradictions to what they have been taught. The clear texts which in their obvious sense do actually disprove it all, and which they have a thousand times alleged with their own lips to prove the contrary, are still in their memories; and they will not be imposed upon by the mere effrontery of such as they know to be putting darkness for light, and light for darkness. But *you* will possess their confidence: as wise master-builders, you have already laid the one sound foundation, and now, as you list, you may build thereon. You may reason with them out of the Scriptures, for they know the Scriptures, and are capable of hearing reason. You may quote the Scriptures, use Scripture terms, illustrate at your pleasure by Scripture similitudes and Scripture history; and they will not wonder, with the utterly ignorant, to whom he that speaketh is a barbarian; nor cry out with the self-conceited, What will these babblers say? Nor will they be in the condition of those who, because general heads have never been explicated to them, estimate a sermon by the presence or absence of the phrases of a party, which phrases they themselves cannot render into other language, and therefore can never have obtained any definite instruction

from them. Your hearers, on the contrary, will admit your authorities and your vouchers. They will be familiar with the facts which you adduce. Words will stand for something in their minds, and scriptural allusions be recognized and understood. And with hope you may advance to application and exhortation, having so thoroughly made good your ground.

"By open catechising in the Church, very much may also be done for remedy of the difficulties which are continually besetting you, in consequence of the defective and perhaps utterly neglected education of the grown members of your congregations. You cannot be so minute in catechetical instruction in the Church as you must be in the school. But having in the school ascertained what the measure of the children's knowledge is, you can make them produce it in the Church, and you can add, as I have said, your own brief remarks as they are called for. And thus all the people in your charge will have the benefit of an easy and familiar method; you will have an opportunity you much want of instilling instruction, drop by drop, into ignorant adults as well as into ignorant children; and you will be enabled, with almost equal ease and advantage, to arrest and fix their attention. For next to being asked a question ourselves, nothing awakens and interests us more than hearing others questioned. There will be curiosity to catch the child's reply. A thought can scarcely fail to cross the listener how he should reply himself, or whether he could reply. Many are glad to get information without the risk of exposing present ignorance; and when the information is watched and waited for, it is retained.

"Most people take pleasure in contemplating the efforts of children; and here the auditory is composed of persons who regard the very children before them with a peculiar solicitude. The parents of many are

observing the development of their faculties; and so are the friends and supporters of the school; and here, therefore, I may add, the gain will become reciprocal. As you make your instructions, through the children, both useful and interesting to your congregation, you at the same time support and benefit your school. The parents will co-operate with you when they see what their children get, and contributions will come in more cheerfully, as it is found that your own pains have not been spared; and as pious and candid persons have opportunity to judge for themselves of the nature and proper tendency of the instructions given and acquired.

"I grant you, my Reverend Brethren, that what I have been recommending will require some study, and time, and labour; but if this be an objection, let me, in part at least, reply to it. Your object is not to excuse yourselves from labour, but only to see that you are expending your strength to the best advantage. Then to those of you especially who are my juniors in the ministry, being, I believe, the majority here present, I will point out one more benefit derivable from catechising: not only will you, by means of it, make your people better hearers—the practice, I will presume to assure you, will make yourselves readier writers and better preachers, you will find upon trial, that there is no better way of analysing and studying a portion of Scripture or a head of doctrine, in order to discourse upon it, than by breaking it up, if I may so express myself, in the manner required for the purpose of instilling it, by little and little, into the weak and uninformed. You will master the matter in this way for yourselves, many useful lights will come in upon your own minds in the process, you will see how truth may be best submitted to your hearers, and what they want to make it plain to them. When the school

questioning is over, you will have collected so many materials, and made so many experiments on the best method of arranging them, and so have possessed both your mind and your feelings with the subject, that you will be just in a condition to write upon it fully, and clearly, and impressively; and you will be full, moreover, of matter and thoughts, which you may carry with you from house to house, in your private visitings of your flock, to great advantage. 'The truth as it is in JESUS,' you understand; but it is another thing to know how to impart it, and you will surely fail in your attempts to impart it to the ignorant unless some method be taken by you to acquaint yourselves with their minds."

To these invaluable remarks the writer of the present work would humbly venture to add a suggestion. He has found it in the course of his experience of the highest importance to the effective working of a good catechetical system to see that his own efforts are not rendered abortive by a want of support on the part of his schoolmaster and pupil teachers. Ordinarily it will be found that even those who come from training schools and colleges will need the special guidance and instruction of the clergyman as to the right way of communicating religious knowledge. In addition to this it may be observed that very few schoolmasters come to their work with any enlarged idea of the length, depth and breadth of those subjects which the Church Catechism embraces. And as the schoolmaster is employed daily in catechizing the children, and of necessity more frequently than the clergyman himself, there is some risk lest his crude and unsystematized ideas of divine truth will be continually obscuring the

line of definite teaching communicated in the catechetical and other instructions of the clergyman. Under such circumstances the writer has made it a great point in the schools which it has been his lot to superintend, to endeavour to form, as it were, the minds of those masters and pupil teachers who, by Divine Providence, have been appointed to assist him in the great work of Christian education. And commonly, in lieu of taking himself one particular class, he has thought it more advisable to superintend successively all the classes in his Sunday school, and to encourage the several teachers to instruct in his own method, and to adopt the same theological language[1] in their explanations of religious terms.

And the writer's experience has fully justified the experiment. Great has been the effect produced in those teachers who have been willing to subject themselves to this process; and they have expressed themselves in the highest degree gratified with the result on their own minds. Though feeling at first some diffidence in catechizing orally, and in the occasional hearing of the clergyman,

[1] The writer suggests that this explanation of the Catechism, whenever it may be used by his clerical brethren, should be also placed in the hands of their respective schoolmasters, that they may prepare their children against the visit of the clergyman, or the catechetical examination in public. It may also be mentioned, that it is intended to publish the principal definitions and the most important texts of Scripture for the use of the children, and with a view to their committing them to memory, as it is thought, that while this will be no great burden for the catechumen's memory in addition to the Catechism itself, it will yet greatly *facilitate the work of the* public catechist.

they have gone on from strength to strength until they have obtained some competent insight into the system of Christian doctrine. And a further blessed effect has been manifested, viz., that, instead of affording a weak and often a fallacious support to the Clergyman under whom they labour as being themselves ill-instructed in Divine truths, they become, and with great gladness of heart and satisfaction of mind, as knowing and feeling the firmness of the ground on which they stand, from inefficient and even heretical teachers most valuable fellow workers; and instead of being as it were, outside of that system of Divine truth which their superior is endeavouring to inculcate, they become both in school and out of school efficient and sincere co-operators in the sacred work of Church education.

It is perhaps desirable to state, that the work, although in the main an original one, and recording the general impressions of the Author's own studies in the course of catechizing the young, has been benefited by occasional reference to the best expositions of the Catechism that are known, and that sometimes even the language of some of those referred to has been retained, and that quotations have not always been acknowledged, not having been collected in the first place for publication.

It may be also well to mention that, in the preparation of this work, it has at times suggested itself to the consideration of the writer, whether it might not strike the minds of some Clergymen, as occasionally containing questions of too high reach for young persons, (as, for instance, Ques-

tion 35, or the Questions upon Faith, Question 33, &c., and also upon the Authenticity of the Scriptures.) But the writer considered that this objection is partly already answered by what has been said to show that the instruction of grown-up people, as well as children, is to be respected wherever a promiscuous congregation is assembled.

The writer thinks, also, that he is justified in speaking of his own experience of the capabilities of boys to deal with such subjects; and he is enabled to state that they are, when duly and perseveringly instructed, able to master, and even to explain in their own words, what would appear, to minds unexercised on such points, very difficult matters of religious knowledge. It must be always remembered, too, that the plan of the work admits readily of the omission of any part which, at the time of use, might be deemed too high for the present attainments of the children under instruction. It will only be requisite for the Clergyman who uses it, should he wish to avoid parts of too great difficulty with freedom and ease to himself even in the time of Divine Service, to render himself thoroughly conversant with it; and perhaps it will not be undesirable to mention, that the writer believes that some degree of familiarity with the text will be necessary, before a Clergyman can derive the full benefits from this work in public catechizing which it was his aim to produce.

S. Mary Magdalene, Chiswick,
Feast of S. James, 1854.

THE

CHURCH CATECHISM

EXPLAINED AND ANNOTATED PRINCIPALLY AS AN AID TO THE CLERGY IN CATECHIZING IN CHURCHES.

CHAPTER I.

THE TITLE.

1. *Question.* WHAT is the Title of the Church Catechism?

Answer. "A Catechism, that is to say, an Instruction to be learned of every person, before he be brought to be confirmed by the Bishop."

2. *Q.* What do we understand when we speak of the "Catechism"?

A. The Catechism is the summary or chief principles of the Christian Religion as taught by the Church of England.

3. Q. Why do we need Catechisms, when we have the Bible?

A. Because it is requisite that all that is necessary to salvation should be drawn together into one summary for our instruction.

Illustration. Sciences, languages, and knowledge generally acquired in this manner.

Scripture Example. S. Paul speaks of the need of the first principles of the oracles of GOD. Heb. v. 12.

4. *Q.* Mention some short summaries of what we are to believe and to do out of Scripture.

A. Love is the fulfilling of the Law. Rom. xiii. 9, 10.

Repentance towards GOD, and faith towards our LORD JESUS CHRIST. Acts xx. 21.

Faith, Hope, and Charity, these three, but the greatest of these is Charity. 1 Cor. xiii. 13.

Principles of the Doctrine of CHRIST, Repentance, Faith, Doctrine of Baptisms, Laying on of Hands, Resurrection and eternal Judgment. Heb. vi. 1, 2.

S. Peter's Declaration. "Repent and be baptized," &c. Acts ii. 38.

S. Paul's to the Gaoler. Acts xvi. 31.

The Eunuch's Confession. "I believe that JESUS CHRIST is the SON of GOD." Acts viii. 37.

The whole law in two heads. S. Matt. xxii. 37, 40.

Point out that the whole of Divine truth is intended to be included under these heads severally.

5. *Q.* What is the meaning of to Catechize?

A. To instruct by Question and Answer.

6. *Q.* What is that person properly called in the Church who catechizes?

A. A Catechist.

See Catechism, where the word is twice used.

7. *Q.* What is that person properly called who is questioned by the Catechist?

A. A Catechumen.

8. *Q.* What are Catechumens?

A. Generally persons preparing either for Baptism or Confirmation.

9. *Q.* Name some great Catechists of the early Church.

A. Clement Alexandrinus, Origen, S. Cyril, S. Augustine.

10. *Q.* Name some of those who in our own Church have been zealous advocates for Public Catechizing.

A. Bishops Ken, Nicholson, Beveridge, Wilson, Archbishops Sheldon, Sancroft, Wake, &c.

11. *Q.* May Catechumens be of different ages?

A. 1. Some are *adults*, i.e., when preparing for admission into the Church by Baptism, as Heathens, Jews, or Infidels converted to Christianity; or some Dissenters and persons whose Baptism has been neglected while in their infancy.

2. Others are *Christian children.*

12. *Q.* Is this catechism fit only for children?

A. No; for it requires very much consideration and some knowledge of religion properly to understand it.

It contains quite enough in it to exercise the understandings of grown persons and even of persons considerably versed in Theology.

13. *Q.* What is the duty of unbaptized adults in respect to the Catechism?

A. The title of the Catechism says "an Instruc-

tion to be learned of every person," &c. They should therefore earnestly strive to obtain at least a full knowledge of its contents and meaning.

14. *Q.* Repeat Scriptural Passages declaring GOD'S will and commands concerning the education of children in His laws.

A. Prov. xxii. 6. Gen. xviii. 19. Deut. vi. 6, 7, 8, 9. 2 Tim. iii. 14, 15.

15. *Q.* What are the great advantages of catechizing to the children themselves?

A. The bestowing upon them a good foundation for their future life,

1. In *faith*, as not being liable to be moved by every wind of doctrine. Eph. iv. 11 and 14.

2. In *practice*, as having the seed of eternal life in them, which is the word of GOD, they would live better lives. S. Luke viii. 4.

In after life they would understand sermons much better than they do now, having been instructed in the exact meaning of many words used commonly in them. Bishop Wilson says, "The neglect of this duty makes the discourses of the pulpit of very little use; people do not understand the very words made use of in the Gospel." Bishop Beveridge says, "Although they have the Gospel preached over and over again to them and make it a great part of their religion to hear it, yet it makes but little impression upon them, because they do not understand the principles we go upon, nor the meaning of the terms we use, or the right preaching of it: which to me seems one of the chief reasons why so many sermons in our days are preached to no purpose, except it be to aggra-

vate the faults of those that hear them; whereas, if the principles of our Holy Religion were first instilled into those which are young, as they grow in years, they would grow in grace too, and in the knowledge of our LORD *and* SAVIOUR JESUS CHRIST, *and so by degrees would be rightly disposed and qualified both to understand and to receive the word with all readiness of mind, and would profit more by any one sermon they hear than others do by all, how many soever they be.*"

16. *Q.* But might they not be catechized with as much advantage in the school-room as in the Church?

A. No; a greater impression of the sacredness of their religious instruction is imparted to the Catechumens.

1st. From the holy character of the place.

2nd. From the Catechetical instruction being conducted in a different manner and spirit from common lessons.

3rdly, From the Catechist's greater solemnity, being affected by the circumstances and place, and dealing with catechizing as an ordinance of the Church and a branch of the prophetical office of the Church.

17. *Q.* Show that it is an ordinance of the Church of England.

A. It is now made part of the Public Service, as we see by the Rubric at the end of the Church Catechism. "The Curate of every parish shall diligently upon Sundays and Holy Days after the Second Lesson at Evening Prayer, *openly in the Church instruct and examine* so many children of

his parish sent unto him as he shall think convenient in *some part of this catechism.*"

18. *Q.* What is meant by Catechizing being a branch of the prophetical office of the Church?

A. That the word of GOD is prophetically and authoritatively declared equally by Catechizing as by pulpit discourses.

19. *Q.* Do the congregation derive any advantage from this ordinance?

A. Very great advantage—quite as much benefit as from sermons.

1. It keeps alive in adults what they have learnt in their early days, and instructs them, if they are ignorant, in a more acceptable form, than if they were questioned themselves.

2. It enables them the better to instruct their children at home.

3. The artless responses of the children have sometimes great effect on their elders. "Out of the mouths of babes and sucklings Thou hast perfected praise." Ps. viii. 2.

4. The parents are likely to be impressed with the duty they owe to their children.

20. *Q.* What is the duty of parents and others having charge of children?

A. See Rubrics at the end of the Catechism. "And all fathers, mothers, masters, and dames shall cause their children, servants, and apprentices, (which have not learned their catechism) to come to the church at the time appointed, and obediently to hear and be ordered by the Curate until such time as they have learned all that here appointed for them to learn."

21. Q. Then should not ministers be content only to hear the Catechism repeated by rote?

A. No. Every Minister by the Rubric is bound likewise to "instruct them in it" and to "examine" whether they understand it or no.

22. Q. How comes it then this duty is not more practised?

A. 1. Partly on account of its difficulty. Bishop Beveridge says, "To make children understand every word and expression, as it is necessary they should, in order to their being fully instructed in it; this I think is one of the hardest duties belonging to the ministerial office. For it requires great presence of mind and quickness of invention to explain everything so as the weakest capacities may apprehend it."

2. Partly because fathers, mothers, and others having the charge of children, have been slack to send their children, apprentices, &c.

3. Partly because afternoon sermons in the times of the Commonwealth were suffered to supplant Catechizing.

23. Q. Has Public Catechizing been ever very generally practised in our Reformed Church?

A. Beveridge, on becoming Bishop of S. Asaph, A.D. 1704, found it very generally practised throughout the diocese. Most likely, therefore, it existed in other dioceses to some extent.

CONFIRMATION.

N.B. The subject of Confirmation might perhaps be with advantage omitted in a first course of instruction.

24. *Q.* In the title are the words "before he be brought to be confirmed by the Bishop." What is the meaning of the word "confirmation?"

A. Strengthening.

25. *Q.* And what is the meaning of Confirmation itself?

A. A sacramental rite by which we are strengthened in the graces* of the HOLY SPIRIT, first imparted in Baptism.

In the Confirmation Prayer offered by the Bishop, the Candidates are declared already to have received regeneration by water and the HOLY GHOST.

26. *Q.* You say *strengthened* in the grace of the HOLY SPIRIT. What does that word teach?

A. That I have received the HOLY SPIRIT before.

27. *Q.* Explain the word *confirmation*, by some resemblance in nature.

A. If we put a sapling in an exposed situation we strengthen it by a stake.

28. *Q.* Show that Confirmation is of a sacramental nature.

A. It has 1st, an outward and visible sign; and 2ndly, an inward, invisible, and spiritual grace; —viz., 1st, Laying on of hands; 2nd, Gift of the HOLY GHOST.

29. *Q.* What is the difference between Confirmation and the Sacraments of Baptism and the LORD'S Supper?

* Wheatley says Baptism conveys the HOLY GHOST only as the Spirit or principle of life; it is by confirmation He becomes to us the Spirit of strength and enables us to stir *and move ourselves.*

A. Confirmation has—

1st. No matter, like water and bread and wine.

2ndly, It is no federal or covenant rite, not a Sacrament of the Gospel.*

3rdly, It is not generally, i.e., universally necessary to salvation, but may be sometimes dispensed with.

30. *Q.* What is the authority for bringing baptized persons to the Bishop for Confirmation?

A. Because agreeable to—

1st, Scripture; Acts viii. 14; xix. 5, 6. Heb. vi. 1, 2.

2nd, The practice of the Church in the first and all subsequent ages.

Bishop Wilson says, "If you ask where this is ordered I refer you to the Acts of the Apostles. But if the Sacred Scriptures were silent the consent of all the world in this particular is instead of a command."

31. *Q.* Was it *ordained* by the Apostles?

A. We find the Apostles first practising the rite, but it is more likely to have been ordained by our SAVIOUR than by them.

Note.—A little while before the first recorded use of it we learn that our SAVIOUR had given *commandments* unto the Apostles. Having for forty days spoken to them of the things pertaining to the kingdom of GOD, (Acts i. 2, 3), it is a gratuitous assumption to suppose that He should have omitted to instruct them in a rite so universally practised by His Church ever since.

* The XXXIX. Articles.

32. Q. What are the objects of the Church in bringing persons to Confirmation?

A. 1. That they might receive the HOLY GHOST, and be *fully enabled* to perform all the perfect works of the full grown Christian.

2. That they might be put into a capacity for receiving the Holy Communion.

> *Rubric.*—"It is expedient that every person, thus baptized, should be confirmed by the Bishop, so soon after his baptism, as conveniently may be, that so he may be admitted to Holy Communion."

3. That they might ratify their vows openly before the Church and promise with their own mouth to keep them.

33. Q. What reason is there for ratifying vows at Confirmation?

A. Vows having been made in the child's stead when unable to make them himself, it is right that he should when come to age promise himself to perform them, and so renew his engagement to a Christian life.

34. Q. What authority is there for laying on o hands in blessing?

A. 1. In the custom of all ages.

2. In Scriptural precedent. Gen. xlviii. 1 Deut. xxxiv. 9; Num. vi. 23; Num. xxvii. 1 S. Mark x. 13.

> *Bishop Wilson.*—"Could the laying on CHRIST's hands be without a powerful effect? can it be without effect for those who have authority to do the same?"
>
> *Note.*—Blessing, a custom which parents sh

not neglect in the training of their children. So also Priests to bless. Compare Num. vi. 23, with 1 Sam. i. 18; Heb. vii. 7. And all men occasionally, Rom. xii. 14.

35. Q. Does not Simon Magus's petition for the gifts of the Spirit, as well as other passages of Scripture, show that the gifts of the HOLY GHOST accompanying laying on of hands were miraculous, and therefore not to be looked for in Confirmation now?

A. There is no proof that they were in every instance miraculous; besides every confirmed person would have been performing miracles, i.e. every Christian on whom hands were laid—which would surely have made miracles too cheap, defeating the objects for which they were bestowed.

Bishop Wilson.—"Confirmation in the primitive times was often attended with external signs. The HOLY GHOST descended visibly upon the faithful, that we may know that He descends invisibly also into those who are duly confirmed and prepared for Confirmation."

36. Q. Why is Confirmation accounted a capacity for Holy Communion?

A. Because Confirmation gives the full complement of those gifts of the Spirit which go to make up a perfect Christian, the seven-fold gifts.

See Order for Confirmation, and have the Gifts of the Spirit from the Bishop's prayer named.

Bishop Wilson.—"Confirmation is the perfection of Baptism. Even in the Apostles' times, it was necessary as well as Baptism, that persons

might become *complete* members of the body or partakers of the grace of CHRIST."

37. *Q.* Why might not Holy Communion be received before?

A. Until the Christian has power to exercise those seven-fold gifts, he is not ordinarily fit to be admitted to the Holy Communion.

CHAPTER II.

SUMMARY OF THE CATECHISM. CHRISTIAN NAME. GODPARENTS.

38. *Q.* Describe the contents of the Catechism.

A. 1. A Preface on the Privileges and Duties of Baptism.

2. The Creed and Exposition.

3. The Ten Commandments, and Exposition.

4. The LORD'S Prayer, and Exposition.

5. The Doctrine of the Two Sacraments, viz., Baptism and the LORD'S Supper.

39. *Q.* Why begin with the question What is your name?

A. Because my name reminds me when I was first made a Christian under the Baptismal Covenant, (*the subject now in hand.*)

40. *Q.* What is your Surname?

41. *Q.* What is the difference between the Christian name and the Surname?

A. The Christian name was bestowed when the Catechumen received CHRIST'S benefits, the Surname when he was born. The one of nature, or

family, or, as we sometimes say, blood,—the other of grace.

42. *Q.* Why do you answer by your Christian name?

A. Because we are treating of spiritual things, and therefore the Christian name which was given me when I was born, "not of blood, nor of the will of the flesh, nor of the will of man, but of GOD," [S. John i.] is most suitable.

43. *Q.* What does the Christian learn from this?

A. 1. To reflect how he came by this name.

2. And that his name is a sign of something to be learnt and to be done, viz., 1st, the duties of the Christian Religion. 2nd, The practice of them. Eph. vi. 1.

44. *Q.* When was this name given you?

A. At my Baptism.

45. *Q.* Why was it then given you?

A. Because having received a new nature I required a new name. S. John iii. 4.

Illustration. Plants, trees, and animals, change their name, if improved by cultivation, into new and wonderful varieties.

46. *Q.* Did a similar custom take place among the Jews?

A. Yes; Baptism was enjoined instead of Circumcision, and at Circumcision names were imposed upon the seed of Abraham.

47. *Q.* Give instances of the bestowal of names at Circumcision?

A. The Baptist at Circumcision was called John, and our SAVIOUR, JESUS. S. Luke i. 59—63; ii. 21.

48. *Q.* Who is appointed by the Church to give the Christian name?

A. Godparents.

49. *Q.* From whom does the surname come?

A. From the natural parent.

50. *Q.* What is a Godparent?

A. One whose office is spiritual and significant of no fleshly relation, but of that new Spiritual relation we enter into towards GOD.

51. *Q.* Are there then two births?

A. Yes; a natural and a spiritual.

52. *Q.* Why does the Church by her 29th Canon order that parents should not stand Godfathers?

A. It is through the parent that the child is "a child of wrath," [see Church Catechism] and therefore he cannot fitly represent the spiritual birth.

53. *Q.* What Canon shows the dignity of Godfathers?

A. Canon XXIII. which provides that they should be Communicants.

54. *Q.* What are the duties of Godparents?

A. 1. To present the child for new birth, and hence *Godfather*. Hooker, v. 62, 4.

2. To answer instead of the baptized the words of the baptized's covenant with GOD, and hence *Sponsor*.

3. To look after his Christian education, and to bring him to Confirmation certifying to the Church his Baptism, hence *Sureties*, *Witnesses*.

> "Their chosen witnesses." *Office of Adult Baptism.*

"Forasmuch as this child hath promised by you his sureties."—*Baptismal Service.*

"A new birth, new parents, and a new name, because I am adopted into a new family. Hence it is that with us they are named Godfathers, or Fathers from GOD, or in GOD'S stead."—*Explanation* 26.

55. *Q.* What is the second name for Godfathers and Godmothers?

A. Sponsors.

56. *Q.* What are Sponsors?

A. Persons who answer or make the *response* in the name of the child at Baptism.

57. *Q.* Why is this necessary?

A. Because the child cannot speak for himself.

58. *Q.* Then does the child truly answer or the sponsor?

A. The child.

59. *Q.* On what principle do you say this?

A. On the principle that what is done in our name is done by ourselves.

60. *Q.* Show what you mean by an example.

A. In the instance of the building of a house. The person who properly builds it is not the contractor or the architect, but the employer in whose name the work is done.

61. *Q.* Show from the Baptismal Service that the child does in effect himself answer.

A. In the words, "Wilt thou be baptized in this faith? That is *my* desire."

62. *Q.* Then do Godfathers and Godmothers take the Baptismal vows on them?

A. No; the child does so.

63. *Q.* What do Godfathers themselves promise in their own name?

A. They are sureties to the Church that the child shall be brought up in the Faith of CHRIST.

64. *Q.* This then is a third title, they are Sureties. What duties are involved in their suretyship?

A. 1. They are to put the child in mind "what a solemn vow, promise, and profession he has made by themselves." *Exhortation at the end of Baptism of Infants.*

2. To take care that he is taught the Creed, the LORD'S Prayer, and Ten Commandments, and all other things which a Christian ought to know to his soul's health. *Exhortation &c.*

3. To call upon them to go to church, hear sermons, &c. *Exhortation &c.*

4. To be a witness of their Confirmation. *Rubric at end of Catechism.*

65. *Q.* What is the guilt of a careless Surety?

A. 1. He breaks his faith with the Church, which upon this trust admitted him to be a surety for the child at his Baptism.

2. He becomes, in some measure, answerable to GOD for any ignorance and wickedness in which his Godchild may grow up, whom he ought to have instructed and admonished, and did not. Wake, 6.

66. *Q.* Do the duties of Godparents end with Confirmation?

A. Their duties as Sponsors and Sureties seem to end with Confirmation, but not so their duties as Godparents. Their spiritual paternity lasts till

death, and they may always speak as from GOD to their spiritual children in the language of admonition, and remind them of their vows.

Note. That the catechumen's having come to mature years is no reason, with the Church, for dispensing with the Godparent's duties, may be seen from the *Office for Adult Baptism.* No sponsor or surety is wanted in Adult Baptism, but Godfathers and Godmothers are required.

67. Q. What do Sureties and Sponsors correspond with in every-day life?

A. Guardians to their wards.

68. Q. Are the guardian's acts binding on his ward?

A. Yes; for otherwise the ward's interests would suffer.

Show the application of this illustration to the imposition of the vows, duties, and privileges of Baptism upon children.

CHAPTER III.

DOCTRINE OF BAPTISM. A COVENANT. PRIVILEGES AND DUTIES.

69. Q. When was this name given?

A. In my Baptism.

70. Q. What is the meaning of the word "baptism?"

A. Washing.

71. *Q.* What is the scriptural meaning?

A. Washing away of sins.

72. *Q.* Who appointed Baptism?

A. Our SAVIOUR.

73. *Q.* When did He appoint it?

A. At a most important period of His life, His Ascension; thus showing its great consequence. S. Mark xvi. 15, 19. Contrast the Baptism. John iv. 1, 2.

74. *Q.* Why did He appoint it?

A. That it might be a means of our salvation. Proved by—

1. Except a man be born, &c. S. John iii. 5.
2. Baptism doth now save us. 1 S. Peter iii. 21. *Show type* v. 20; *antitype (the like figure)* 21; *another type* 1 Cor. x. 2. *See first Prayer in Public Baptism.*

> 1 S. Peter iii. 21, "not the putting away the filth of the flesh, but the answer [or question] of a good conscience towards GOD," "not a cleansing from outward impurities, but the interrogative trial of a good conscience towards GOD, i.e., mutual stipulation between GOD and man."—*Hammond.*

75. *Q.* How is this Saving Power of Baptism taught in the Catechism?

A. In the words, 1. "Wherein I was *made* a member of CHRIST," &c. Also, in the words, 2. "Who hath called me to this state of salvation." 3. "Generally necessary to salvation."

76. *Q.* How were men saved in the first ages?

A. By a covenant between GOD and man.

77. *Q.* Explain what is meant by a covenant.

A. An agreement, contract, or treaty between two parties.

78. *Q.* What was this Covenant called?

A. The Covenant of Works.

79. *Q.* What was the agreement or covenant between GOD and man?

A. GOD granted Adam the happiness of Paradise on condition that he should not eat the fruit of the tree of good and evil.

80. *Q.* Did this covenant last long?

A. No. It was broken by Adam's eating of the tree of the knowledge of good and evil.

81. *Q.* What covenant succeeded it by which men were saved?

A. The Covenant before confirmed of GOD in CHRIST, (Gal. iii. 17,) i.e. the covenant which was given to Adam on his fall was renewed to Noah and Abraham, and in the fulness of time perfected in the coming of the SON of GOD.

82. *Q.* What was this covenant called?

A. The Covenant of Grace. The Law was given by Moses, but grace and truth came by JESUS CHRIST. S. John i. 17.

83. *Q.* What was the covenant with Moses?

A. A covenant of preparation for the *fulness* of the glory of the better covenant. The law was our schoolmaster, &c. Gal. iii. 24.

84. *Q.* Is Baptism a covenant?

A. Yes.

85. *Q.* Show the agreement of two parties in it.

A. 1. On GOD's part, To make them members of CHRIST, &c.

2. On man's, To renounce the Devil, &c.

86. *Q.* What do you call the three things you are made in Baptism in one word?

A. Baptismal Gifts or Privileges.

Baptismal Privileges.

87. *Q.* Why are you said to be *made* a child of God?

A. Because I was not so born by nature. We are thus taught that a man is not born a Christian. The new birth does not come by blood, nor by the will of the flesh, nor of the will of man. S. John i. 12, 13. *i. e.* not by family, nature, or adoption.

88. *Q.* What does Scripture say you were by nature?

A. See Eph. ii. 3; S. John iii. 6.

89. *Q.* What is a member?

A. A limb, or part of a frame or body.

90. *Q.* What is it to be a member of Christ?

A. To be so closely united or joined on to Christ as a limb is to our body. Eph. v. 30.

91. *Q.* How does this membership take place?

A. By Baptism. 1 Cor. xii. 13; Gal. iii. 27.

92. *Q.* When we become members of Christ do we become members of anything else?

A. Of the Church His Body. Eph. i. 22, 23; v. 23.

93. *Q.* Can any member of a body live separately from the head of that body, as an arm or a leg?

94. *Q.* Can an arm or a leg live separately from the body?

95. *Q.* What does this show us?

A. That the members of CHRIST cannot have spiritual life or nourishment apart from

1. CHRIST. S. John xv. 4, 5.

2. The Body of CHRIST which is His Church. 1 Cor. xii. 12, 14, and following verses.

96. *Q.* How do persons lose their membership?

A. 1. By offending CHRIST the Head.

1 Cor vi. 15, 16; Heb. vi. 4, 5, 6, 8.

2. By offending the Church the Body,

1. In herself. S. Matt. xviii. 17.

2. In her members. S. Matt. xviii. 6.

3. By not frequenting the Holy Communion. S. John vi. 53; 1 Cor. x. 16, 17.

4. By opposing their lawful rulers and teachers in the Church. S. Jude 11.

5. By schism. S. Jude 19.

97. *Q.* Is not animation in an arm or leg sometimes suspended and afterwards restored? What should this teach us?

A. That the privileges of membership, though suspended for a season may be revived.

98. *Q.* What are the consequences to us of our membership with CHRIST?

A. 1. That CHRIST must love us and cherish us, being His own flesh. Eph. v. 29, 30.

2. And must provide us spiritual nourishment. Eph. v. 29, 30.

3. He bears our sorrows. Isa. liii. 4.

4. He must of necessity be present with u
His Church on earth. S. Matt. xxviii.
xviii. 20.

99. *Q.* Why is a member of CHRIST put
fore child of GOD in the Catechism?

A. Because without being members of CH
we could not be children of GOD.

100. *Q.* Show this.

A. Because by nature we are "the childre
wrath," and GOD cannot be pleased with us
cept by our becoming one with His SON,—bec
GOD hath reconciled all things unto Himsel
CHRIST JESUS. Col. i. 20.

101. *Q.* How does the Church show her b
that infants not baptized are "children of wrat

A. In not burying them with formal servic
children of GOD.

102. *Q.* Why is it said "the" and not "
child of GOD?

A. "The" is used to show that the pe
baptized is specially so the child of GOD as if t
were none other.

103. *Q.* Where does it say in Scripture
we are made children of GOD by Baptism?

A. In Gal. iii. 26, 27.

104. *Q.* Are we made children of GOD in
same sense as CHRIST is the SON of GOD?

A. No.

105. *Q.* By what law is He GOD'S SON?

A. By generation. S. John iii. 16.

106. *Q.* By what law are we His sons?

A. 1. By regeneration. S. John i. 12,
iii. 3, 5.

2. By adoption. Rom. viii. 14, 15. Gal. iv. 5.

107. *Q.* Explain what you mean by regeneration.

Show that the fact of baptized children growing up without any signs of the new birth is no proof of its non-existence. In the natural world seeds lie dormant and unfruitful for years. See Titus iii. 5.

108. *Q.* Explain what you mean by adoption.

A. Exod. ii. 10.

109. *Q.* What are the consequences to us of being children of GOD?

A. 1. CHRIST is our Brother.

"First born among many brethren." Rom. viii. 29.

"Not ashamed to call them brethren." Heb. ii. 11; so also S. Matt. iii. 17.

2. We can look to GOD as sons.
Gal. iv. 6, 7.

3. Inheritors of Kingdom of Heaven. Rom. viii. 16, 17. Gen. xv. 2, 3.

4. We experience GOD's love.
1 S. John iii. 1.

5. CHRIST's likeness.
1 S. John iii. 2.

6. GOD's gifts of providence.
S. Matt. vii. 9—11; vi. 25—32.

7. GOD's Mercy.
S. Matt. vi. 14, 15. Also prodigal son, S. Luke xv. 11.

8. Chastisement.
Heb. xii. 8.

110. *Q.* What must we do to continue GOD's children?

A. Be led by the HOLY SPIRIT.
Rom. viii. 14.
Not commit sin.
1 S. John iii. 8—12.
Love our enemies.
S. Matt. v. 44, 45.
Strive after perfection.
S. Matt. v. 48; 1 S. John iii.

111. *Q.* You said that to be an inheritor of the kingdom of heaven is one of the consequences of being the child of GOD. What is an inheritor?

A. A person who expects to receive some future possession.

112. *Q.* How do inheritances descend?

A. By birth, or conveyed by gift or will.

113. *Q.* In which of these ways are we inheritors of the Kingdom of Heaven?

A. By gift. S. Luke xii. 32. CHRIST the only true natural SON of GOD is the heir. We are therefore coheirs, joint heirs with CHRIST, or heirs annexed.

114. *Q.* What then do we understand by the Kingdom of Heaven?

A. The Church of GOD.

115. *Q.* Show this from Scripture.

A. S. Mark ix. 1; Heb. xii. 28. Also, the Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal. S. Matt. xiii. 33.

116. *Q.* Explain how this shows that the Kingdom of Heaven here meant is the same with the Church of GOD on earth.

A. Leaven will not be wanted in the Heaven

above. CHRIST appointed the Word and Sacraments, and the Ministry of the Word, which, is the leaven here meant.

So is the Kingdom of Heaven likened to a grain of mustard seed (31 v.) The kingdom above not meant, but the Church of CHRIST which was to grow and increase and gather into it all nations to the end of the world.

Again, (24 v.) the Kingdom of Heaven is likened unto a man which sowed good seed in his field. The Devil does not sow tares in the Heaven above.

Again, (47 v.) the Kingdom of Heaven is likened unto a net that was cast into the sea and gathered of every kind—the good gathered into vessels, the bad cast away.

117. *Q.* What are the consequences of our being inheritors?

A. 1. We are partakers of the inheritance of the saints in light, *i. e.* of CHRIST'S kingdom here on earth.

Col. i. 12; S. Matt. xii. 20.

2. We look forward to an entrance into the everlasting kingdom of our LORD and SAVIOUR JESUS CHRIST, a building of GOD, an house not made with hands, eternal in the heavens.

1 S. Pet. i. 4.

He that overcometh shall inherit all things.

Rev. xxi. 7.

The unrighteous shall not inherit the Kingdom of GOD. 1 Cor. vi. 9.

118. *Q.* Is this then one or more kingdoms?

A. But one—that in heaven is but CHRIST'S

Kingdom on earth, in its perfect and glorified state.

119. *Q.* You have shown that the Kingdom of Heaven is here established by CHRIST on earth—are you in this kingdom?

A. Yes, for unless I were in this kingdom how should I now owe and pay allegiance to CHRIST as my King?

120. *Q.* What plain Scripture have we for this?

A. Col. i. 13.

121. *Q.* What privileges does an inheritor commonly enjoy?

A. He dwells on the estate of his father, receives attendance and ministrations, with care and nurture, from the officers, servants, and others, employed by his father; and clothing, food, education, &c., are provided for him out of the treasury of the estate.

122. *Q.* And what privileges corresponding with these do the inheritors of the Kingdom of Heaven enjoy?

A. 1. Their names written in heaven.
Rev. iii. 5; Heb. xii. 23; S. Luke x. 20.

2. They have Angels to minister to them.
Heb. i. 14; S. Matt. xviii. 10.

3. Ministers of GOD to supply spiritual food to them, and to reconcile sinners to GOD.

4. Sacraments.

5. Church Assemblies.

6. Prayers.

7. Scriptures.

8. The books of Holy Men and Doctors of the Church.

123. *Q.* Then will our names remain always written in Heaven?

A. Rev. iii. 5. GOD will not blot our names out of the Book of Life, if we do not sin against Him, but if we are like the angels which kept not their first estate (S. Jude 6), we shall not be found written in the Book of Life, but be cast into the lake of fire (Rev. xxii. 15), for the unrighteous shall not inherit the Kingdom of GOD (1 Cor. vi. 9.)

124. *Q.* Give instances from Scripture of parties despising the heavenly inheritance.

A. 1. Esau. His despising his birthright like them who make little of their baptismal birthright.

2. Lot's wife. N.B. Lot's wife turned back *when already saved* from the burning.

3. The children in the wilderness.

4. The Parable of the Marriage Feast. The Garment supplied by the Giver of the Feast despised by one of the guests—likened to those who despise baptism and Church privileges.

5. Judas.

BAPTISMAL DUTIES.

125. *Q.* You have told me what are the Privileges of your Baptism—what GOD does for you; now tell me what are the *duties* you on your part have to perform? What does the Catechism teach us?

A. They did promise and vow, &c.

126. *Q.* A vow. Who makes this vow?

A. The child. (See explanation of Sponsor *supra.*)

127. Q. Show the sacred obligations of a vow.

A. When thou vowest a vow unto GOD defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Eccles. v. 4.

128. Q. How many things are vowed?

A. Three—corresponding to the number of privileges.

129. Q. What three things are vowed?

A. Renunciation, Faith, and Obedience.

130. Q. What did you vow to renounce?

A. 1. The devil and all his works.

2. The pomps and vanity of this wicked world.

3. All the sinful lusts of the flesh.

131. Q. Why must you renounce the Devil in this particular manner?

A. Because before my baptism I was subject to the Devil, who is GOD's enemy; but at my new birth unto righteousness I renounce his service entirely.

132. Q. Why are the pomps and vanity of the world and the sinful lusts of the flesh thus chosen for our renunciation?

A. Because the Devil triumphed over Adam in these two things, and our SAVIOUR led us the way in triumphing over them in His temptation. 1 S. John iii. 8.

133. Q. What are the works of the Devil?

A. Called also his lusts, as

Lying, murdering, S. John viii. 44.

Tempting, 1 Thes. iii. 5.

Accusing, hence { the word Devil, / Satan, Adversary } Job i.

Envy, strife, S. James iii. 14, 15.
Pride, 1 Tim. iii. 6.
Witchcraft, Acts xiii. 9, 10.
Idolatry, 1 Cor. x. 19, 20.

134. *Q.* They are called his works. Could he not indulge in other sins?

A. It is not in the nature of a spirit to indulge in intemperance, sins of flesh, &c. It would be as music to a deaf man, or beautiful scenery to a blind man. He would not be led away by mere pomp and outward seemings, the vanity of wealth, &c.

135. *Q.* Mention some facts of Scripture concerning the Devil.

A. 1. His first estate. S. Jude 6. 2 S. Peter ii. 4. Rev. xii. 7, 8.
2. His rebellion. 2 S. Peter ii. 4.
3. His present estate. 2 S. Peter ii. 4. S. Matt. xii. 24; xxv. 41. S. Jude 8, 9.

136. *Q.* How came he to have the world for his kingdom?

137. *Q.* Whose was it before?

138. *Q.* What do you mean by the pomps and vanity?

A. Pompa, show; vanitas, emptiness. Any thing which captivates the soul, and takes it from GOD or from duty—Beveridge. 1 S. John ii. 15.

139. *Q.* What was the first pomp or vanity by which man was seduced?

A. 1. Outwardly—the apple. "And when the woman saw that the tree was good for food." Gen. iii. 6.

2. Inwardly—the desire to know good and evil. "A tree to be desired to make one wise." Gen. iii. 6.

140. *Q.* Are royal robes, a crown, or a sceptre —a pomp and a vanity?

A. Not in themselves. For if so, kings and queens would be constantly violating their baptismal vow. In themselves symbols of authority and power.

141. *Q.* Show instances in Scripture in which regal power and grandeur have become pomps and vanity.

A. Nebuchadnezzar. Dan. iv. 30—4.
Herod. Acts xii. 20, 22, 23.

142. *Q.* Give examples of abuse of wealth in this way.

A. The foolish builder. S. Luke xii. 18, 20.
The rich man. S. Luke xvi. 19.

143. *Q.* How then did our SAVIOUR resist them as pomps and vanities?

A. In His temptation in the wilderness. S. Luke iv.

144. *Q.* What then in few words is to be renounced?

A. That which is to be renounced is that which seems, or in show appears good and is not really so. 1 S. John ii. 16.

Illustration.—Things like the Apples of Sodom, beautiful in seeming, but crushing to powder in the hands of those who seek fruit.

145. *Q.* What are Christians called out of?

A. This present evil world. Gal. i. 14.

The Bishop in Ordination enjoins Priests, "To seek out GOD's children in the midst of this naughty world." The world declared to lie in wickedness. 1 S. John v. 19.

146. *Q.* Does this mean the world created by GOD?

A. No, this is fair and beautiful: nothing to be added to it. Gen. i. 31. Eccles. iii. 11—14.

147. *Q.* Why then is the world called wicked?

A. From the wickedness which prevails in it. 1 S. John ii. 15, 16. 1 S. John v. 19.

Texts.—The Devil says that it is his, and that he gives it to whomsoever he wills. S. Luke iv. 6.
And our SAVIOUR calls him the Prince of this world. S. John xiv. 30. S. Luke iv. 6.
The god of this world. 2 Cor. iv. 4.

148. *Q.* May we not follow the wise and prudential maxims of the world?

A. Not always. Exod. xxiii. 2. Rom. xii. 2.

149. *Q.* In what cases must you renounce the maxims or advantages of the world?

A. When they lead us into sin, or when they are of themselves sinful.

150. *Q.* What is the meaning of the word lust?

A. An appetite or desire.

151. *Q.* What are the sinful lusts of the flesh?

A. Gal. v. 19.

152. *Q.* What are the effects of these?

A. 1 S. Pet. ii. 11.

153. *Q.* Are all lusts sinful?

A. No: eating is a desire.

154. *Q.* What makes a lust sinful?

A. When it is against the commandments; or,

when the indulgence would be injurious to ourselves or neighbours.

Illustration.—Our SAVIOUR ate and was innocent—in eating broiled fish. S. Luke xxiv. 42, 43.

It had been otherwise had He eaten during the temptation in the wilderness. S. Luke iv. 4.

155. *Q.* What is the consequence of living after the flesh?

A. 1. Spiritual death, often
2. Temporal, and
3. Loss of Kingdom of GOD

} Rom. viii. 13. Gal. v. 21.

156. *Q.* What is the consequence of mortifying the deeds of the body?

A. Life. Rom. viii. 13.

157. *Q.* Can we mortify the deeds of the body by ourselves?

A. No—"through the Spirit." Rom. viii. 13.

158. *Q.* Is the flesh of our bodies meant when we say "lusts of the flesh?"[1]

A. By Flesh are not meant the several sorts of living creatures which are made of flesh. 1 Cor. xv. 39. Neither human nature, (Isa. lviii. 7,) nor the frail body of man, (1 Cor. xv. 50,) which are sometimes called Flesh.

159. *Q.* What then is here meant by Flesh?

A. Flesh is the unmortified corruption of the soul, (Rom. vii. 25,) which is enmity against GOD: (Rom. viii. 7, 8) because—

1. It hindereth us from doing good. Gal. v. 17.
2. It inclineth us to do evil. Rom. vii. 23.

[1] From Oxford Catechism.

160. *Q.* What then do you understand by the sinful lusts of the flesh?

A. The sinful lusts of the flesh are the manifold inordinate affections: (Gal. v. 19—21:) evil concupiscences of the mind, (S. James i. 14) by which the temptations of the Devil are entertained, and the good things of this world are abused to sin. 1 Tim. vi. 9.

The Articles of the Faith.

161. *Q.* What was the second thing which your Godfathers and Godmothers promised and vowed in your name?

A. That I should believe all the Articles of the Christian Faith.

162. *Q.* What three points does this vow oblige us to?

A. 1. That we should have *a real and habitual*, not a mere professed belief.

2. That we should have a right (orthodox) belief.

3. That we should have entire belief in all the Articles of the Christian Faith.

163. *Q.* We have, then, to ascertain what is belief or faith. To begin by an example. Can we be properly said to have belief or faith that seed sown will spring up and produce plants and trees?

A. No; we should rather say we know it. It is knowledge or experience.

Further Illustrations.—We cannot properly be said to *believe* that the earth moves round its

own axis, or round the sun; or that the sun is many times larger than the earth. These are the deductions of science. But we can say *we believe* there is another world after this.

164. *Q.* What then is belief?

A. Belief is an exercise of trust or confidence.

165. *Q.* Describe the manner in which belief is shown.

A. Belief is exhibited when, although we do not see a thing, and have no certain proof of it, we yet act as if quite sure of it.

Illustrations.—As when we believe in the word of a friend, and act upon it, though we have no certain proof that he will keep his word.

Or, when we have such faith in the integrity of a traveller that we believe in the stories he relates, however wonderful. As the astonishing narratives of Huc and Gubet in their recent travels in Tartary.

1. The Infant Lama's proofs of his imagined pre-existence, as the deceased Grand Lama. 2. The diabolical ceremony in which a Lama Boktè kills himself and yet does not die. 3. The marvellous tree with alphabetical leaves.[1]

166. *Q.* When would such statements become knowledge?

A. When other travellers confirm them.

Illustration.—Bruce's story, that the Abyssinians cut steaks from the living ox and broiled

[1] See Hazlitt's Translations of these remarkable and interesting volumes, in the National Illustrated Library Vol. I. pp. 174—191.

them, was with many discredited at first; but it is now a confirmed fact.

167. *Q.* But this is faith generally. What is the difference of religious faith?

A. In the one we believe on the testimony of man, in the other on the revelation of GOD—the latter perfect certainty, the former imperfect.

168. *Q.* Give a definition of religious faith.

A. A firm assent to GOD'S revelations upon the unerring authority of the Revealer.

169. *Q.* Are we to believe only what we think reasonable or probable?

A. No; what we think reasonable or probable is not to be considered, but only that we have sufficient proof that what we believe is GOD'S Word.

Illustration.—Had Abraham listened to what he had thought the voice of reason or nature, he would never have prepared to slay, at the command of the ALMIGHTY, his son Isaac.

170. *Q.* Is this faith absolutely essential?

A. Without faith it is impossible to please GOD. Heb. xi. 6.

171. *Q.* May this kind of faith be unproductive?

A. Yes; it is then called historical faith.

Illustrations.—1. Balaam's belief, and yet his fall, fighting against the LORD. Numb. xxii. 13—18; xxiii. 8—10; xxxi. 8.

2. Simon Magus's belief. Acts viii. 13.

3. The devils' belief. S. James ii. 19.

4. Such belief unproductive. S. Luke viii. 13.

172. *Q.* How is faith defined by S. Paul?

A. Faith is the substance of things hoped for, the evidence of things not seen. Heb. xi. 1.

173. *Q.* What is his meaning in this?

A. He speaks of it here, in its effects, as giving those who possess it the substance of things hoped for, &c. The faith defined at *Q.* 168 is an action of the mind producing such effects.

174. *Q.* What would you then call a faith so lively as to produce such effects?

A. A living faith.

175. *Q.* Explain the workings of this kind of faith more particularly.

A. It is as if a man should live with such perfect faith in things heavenly and unseen that he is enabled to act precisely in the same manner as he would if they were before his eyes.

Illustration.—He is as one who in the Spirit sees, and hears, and dwells amidst heavenly sights and sounds. The LORD JESUS CHRIST, and the holy angels, and the spirits of just men made perfect are, as it were, present to his soul. Heb. xii. 22—24, and part of 25.

176. *Q.* Do many possess this degree of faith?

A. But few in its highest degree.

177. *Q.* There are then degrees in this faith?

A. Yes. Scripture speaks of—

1. A strong faith. Rom. iv. 20; S. Matt. xv. 28; and largely exemplified in Heb. xi. 1.

2. A weak faith. 1. As a grain of mustard seed. S. Matt. xvii 20. 2. Little faith. S. Matt. xiv. 31. 3. A faith that admits of increase. S. Luke xvii. 5.

3. Both will be cherished. S. Matt. xii. 20.

178. *Q.* What is this living faith also sometimes called?

A. A justifying faith. S. James ii. 21, 22.

179. *Q.* Does it come from the heart?

A. With the heart man believeth unto righteousness. Rom. x. 10.

180. *Q.* Can we have this faith of ourselves?

A. It is the gift of GOD. Eph. ii. 8; Rom. xii. 3; Rom. x. 14.

THE RIGHT OR ORTHODOX FAITH.

181. *Q.* What then is the right object on which our religious faith is to be exercised?

A. On the Articles of the Christian Faith.

182. *Q.* What is the meaning of the word Articles?

A. It is formed from the Latin *Articulus*, a joint.

183. *Q.* What then do you conclude from this meaning of the word?

A. That the Articles of the Christian Faith are so many joints or links, each necessary to the other, as in a chain.

184. *Q.* From whom do we receive the Articles of the Christian Faith?

A. From our Blessed LORD.

185. *Q.* To whom, and at what time did He deliver them?

A. 1. To His Apostles both before and after His Resurrection. Acts i. 1, 2, 3.

2. To S. Paul after His Ascension. Gal. i. 12, 15, 16, 17.

186. *Q.* How did the Apostles communicate them to the Disciples of CHRIST?

A. 1. In forms of sound words; 2 Tim. i. 13; the Apostles' Creed, or other forms so closely resembling it as to show that they came from one common fount or source, viz., the Apostles themselves, or even our Blessed LORD's teaching.

2. And at large, by preaching and in the Scriptures of the New Testament.

187. *Q.* How can we speak certainly as to the resemblance of the Creeds you mention?

A. Because the Creeds used in the Churches of Jerusalem, Cesarea, Antioch, and Alexandria, have been handed down to us, and we are thus enabled to compare them.

Ignatius quotes some of the Articles of the Creed in the following manner:—JESUS CHRIST, of the race of David, the son of Mary, Who truly was born, ate and drank, truly was persecuted under Pontius Pilate, truly was crucified and died, ... Who truly was raised from the dead, His FATHER having raised Him.—*Ignatius ad Trall.* § 9.

Tertullian, as follows:—The rule of Faith is entirely one, immoveable, and incapable of alteration, the belief, that is to say, in one GOD Almighty, the Creator of the world, and His SON JESUS CHRIST, born of the Virgin Mary, crucified under Pontius Pilate, raised again the third day from the dead, taken up into heaven, and Who, now sitting at the right hand of GOD, will come to judge the quick and the dead, through

the resurrection of the flesh.—*Tertull. de Veland. Virg. cap.* 1.

Irenæus thus cites the Creed:—The Church everywhere dispersed throughout the universe, even to the ends of the earth, received from the Apostles and their disciples, the faith which is the belief in one GOD Almighty, Who made heaven and earth, and the seas, and all things which are in them. And in one CHRIST JESUS the SON of GOD, Who became flesh for our salvation. And in the HOLY SPIRIT, Who declared by the Prophets the mysteries of the dispensation, the Advent and birth of a virgin, the sufferings, and resurrection from the dead, and the assumption into heaven, in the flesh, of the beloved JESUS CHRIST our LORD, and the coming of Him again from heaven in the glory of the FATHER, to restore all things, and to resuscitate all flesh of the whole human race.—*Irenæus, lib.* 1, *cap.* 2.

The above and others like, are rather quotations from the Creeds, and expositions of parts of them, than the actual Creed itself; but Bingham notices that there remain to us certain more perfect forms, e.g., those of Jerusalem, Cesarea, Antioch, Rome, and Aquileia, and that on a comparison of them, the reader may easily understand in what manner the oneness of the faith exactly agrees in them, and with what diversity of words it was preserved.

The Creed of the Church of Jerusalem.

In the Liturgy of S. James, only the first Articles on the FATHER, are recorded as being well known by all, but S. Cyril recites them at length:—I believe in One GOD, the FATHER Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one LORD

JESUS CHRIST, the only begotten SON of GOD, born of the FATHER before all worlds, Very GOD, by Whom all things are made. He took our flesh and was made Man: was crucified, dead, and buried, and on the third day rose again from the dead, and ascended into heaven, and sitteth on the right hand of the FATHER. He shall come to judge the quick and the dead: of Whose kingdom there shall be no end.

And in the HOLY SPIRIT, the Comforter, Who spake by the Prophets: and in one Baptism of repentance for the remission of sins; and in one holy Catholic Church, and in the resurrection of the flesh, and in everlasting life.

The Creed of the Church of Alexandria.

We believe in one GOD, the FATHER Almighty, and in the LORD JESUS CHRIST, His SON, Who was born from Him before all ages: GOD the Word, by Whom all things were made which are in heaven, and in earth, Who descended and was incarnate, Who suffered and rose again, and ascended into heaven, and again shall come to judge both quick and dead. And in the HOLY GHOST, in the resurrection of the flesh, and in the life of a future world, and the kingdom of heaven, and in one Catholic Church of GOD.

Creed of the Church of Antioch.

I believe in one and the alone GOD, the FATHER Almighty, Creator of all creatures visible and invisible. And in one LORD JESUS CHRIS His only begotten SON, and first begotten every creature, born of Him before all worl and not made, true GOD of true GOD, of

substance with the FATHER, by Whom the worlds were framed and all things made, Who for our sakes came, and was born of the Virgin Mary, and was crucified under Pontius Pilate, and was buried, and the third day rose again according to the Scriptures, and ascended into heaven, and again shall come to judge the living and dead. And the rest.

Cassian, who records this Creed, leaves out the remaining Articles, as not then necessary to be urged against Nestorius, whom he is convicting of departure from the profession of faith in "which he was baptized," he being of the Church of Antioch.

The Creed of the ancient Church of Rome.

Bingham observes, that whoever shall compare the before-recited Creeds, will see that the Articles of the Communion of the Saints, and the descent into hell, are in none of them in express words recorded: and that they were not from the beginning in the Roman Creed, although for the most part agreeing with the Apostles' Creed, as we learn not only from the testimony of Ruffinus, but from certain ancient examples yet remaining to us, of this Creed.

Ancient Creed of Aquileia.

The descent into hell was not in the Roman or any of the oriental Creeds. This is affirmed by Ruffinus.

But long before, Epiphanius, and S. Cyril of Jerusalem, declare this doctrine. The Article was also inserted into the Creed of the Council of Ariminum, A.D. 359.—*Socrat. Hist. Eccl. lib.* ii. *cap.* 37. *See Pearson on Creed, Notes.*

188. *Q.* Did the Apostles then themselves com-

pose or draw up the Articles of the Apostles' Creed?

A. Perhaps not exactly as they stand, but the general agreement of the other Creeds is sufficient to show that these Articles must have been the Articles of the Faith taught by the Apostles; and the general reception of them throughout the Church sufficiently confirms this opinion.

189. *Q.* But are not two articles wanting in all the early Creeds extant except one or two?

A. Yes: but it is sufficient if these are scriptural, and the voice of the Church has determined them so to be, by universal reception of them as accordant with Scripture, and the received doctrine.

190. *Q.* Then there is no reason to fear that the Church may have erred in discharging her most important office, as a witness of the faith?

A. How then could CHRIST'S promise that He would be with His Church to the end of the world, have been fulfilled? In an important matter like this, at so early a period, His Presence with His Church must have been of the greatest influence, and preserved her from error. But we have another witness to which the Church herself directs us, viz., Holy Scripture.

> *Note.*—The Church of England in her Eighth Article, declares that "the three Creeds ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

191. *Q.* It becomes then necessary to inquire *whence the Holy* Scriptures derive their authority

A. The Twentieth Article informs us that the Church is "a witness and a keeper of Holy Writ," and as such she declares and points out *with authority* what have always been received as the inspired books of Holy Scripture.

192. *Q.* And what are the great facts on which the Church teaches and enforces her belief in the Holy Scriptures as the inspired Will and Word of GOD?

A. The writings of the New Testament she everywhere, with an unanimous consent, received as GOD'S revealed will.

2. They were at a very early period read in the Churches, as the inspired Word, and Will of GOD.

3. They were collected together at an early period. Certain of the Primitive Christian writers name them with exactness, separating them from all others.

4. Other writings, as the Epistles of S. Clement, S. Ignatius, were read in the Churches, but never accounted as inspired.

5. The writers of the several works believed themselves to be inspired, and often so declare themselves.

S. Paul discerns between what he speaks of himself, and what he has received from GOD. 1 Cor. vii. 6; Rom. xii. 6; 2 S. Pet. i. 19; Rev. xxii. 18, 19; Eph. iii. 3; Gal. i. 11, 12; 1 Cor. ii. 13.

Supposing then they were not inspired, they were either impostors or enthusiasts; but either conclusion few would be willing to adopt.

Again, they could not be enthusiasts, for they

must have known whether they did or did not perform miracles. They could not be impostors both from the universal belief of men concerning them that they were good and pious men, and because they would not have suffered persecution, and laid down their lives for a lie, supported by lying miracles.

6. Because to most men they furnish internal evidence of their Divine original.

The Word of GOD is quick and powerful, and sharper than any two-edged sword, &c. Heb. iv. 13.

193. *Q.* But why are we to receive the Old Testament Scriptures likewise as a portion of the inspired Word of GOD?

A. Because we find our Blessed SAVIOUR in the Gospels, and the Apostles in the Epistles, continually appealing to them as testifying of their mission from GOD, thus establishing the Doctrines of the New on the foundation of the Old Testament Scriptures.

1. Search the Scriptures, ... and they are they which testify of Me. S. John v. 39.
2. The Holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. iii. 15.
3. All Scripture is given by inspiration of GOD, and is profitable for doctrine, &c. 2 Tim. iii. 16.

2. But nothing is so convincing as the sense of the supreme authority of Scripture everywhere manifested as it were incidentally by our Beloved LORD and His Apostles.

1. In the Temptation. S. Matt. iv. 4, 7, 10.
2. In the Passion. S. Matt. xxvi. 54.
3. When blasphemed. S. John x. 35.
4. In declaring His coming for the fulfilment of the law. S. Matt. v. 17, 18, 19.
5. In Judas's case. Acts i. 16.
6. Fulfilment of Joel's prophecy. Acts ii. 16.
7. CHRIST'S Resurrection. Acts xi. 30.
8. S. Paul's commendation of the Bereans. Acts xvii. 11.

194. *Q.* And supposing that the links in the evidence were not considered sufficiently satisfactory, what were the grounds of belief of their inspiration among the people of Israel?

A. 1. That the books of the Old Testament Scriptures were always received as inspired among the Israelites.

2. That the books of the Apocrypha were clearly discriminated from the canonical writings as of inferior authority. Accordingly, we never find our Blessed SAVIOUR quoting the Apocryphal writings.

3. That the Old Testament Scriptures consist of prophecies of future events, and record facts and reproofs *unfavourable*, as well as favourable, to the nation who was their guardian, all of which were preserved with equal care. As that they were a stiff-necked and rebellious people, &c. Exod. xxxii. 9; Deut. ix. 6; 2 Chron. xxx. 8.

4. That they appeal to miracles which the writers declare were performed before the eyes of those whom they addressed. That these persons had ample opportunities of reading them,

or hearing accounts of them read. Deut. iv. 3 and entire chapter, 1 Sam. xiii. 7, and following verses. And it must have been impossible to impose narrations of miracles upon them which they had never witnessed—especially when they were made the means of obliging them plainly against their own will, to receive so strict and severe a law as the Mosaic.[1]

5. That both the Jews since the time of CHRIST, and the Christian Church, witness to the same Old Testament Scriptures as the Word of GOD; although as both claim to be "the witness and keeper of Holy Writ," they would have every reason to expose the one the other for any breach of trust.

6. There is also, generally speaking, an uniform reverence for the letter of Scripture among the otherwise discordant sects.

195. *Q.* What are we to understand by the word "inspiration?"

A. It is formed from the Latin word "*spiro*," and means, a breathing into. Thus our SAVIOUR inspired His Apostles when He breathed upon them, and said unto them, "Receive ye the HOLY GHOST." S. John xx. 22.

196. *Q.* Are we then to understand that every word and part of the Bible is inspired by the HOLY GHOST?

A. The whole of the Bible is inspired in that degree that we are to understand that the HOLY GHOST was present throughout with its several

[1] See effect of this belief. Ezra x.

writers, influencing and directing them in its composition.

197. *Q.* But are we to understand that it was inspired in an equal degree throughout every part?

A. Not in an equal degree.

Note.—A different degree of inspiration would be required, for instance, for Moses, 1. To relate some past event of which neither he nor any living had been witness, as the creation; 2. To declare what was yet to come, as the advent of a Deliverer like unto himself; and 3. To be preserved from any material error in recording facts which had either come under his own knowledge, or been handed down from recent times.

198. *Q.* Are the books of the Bible written in one style?

A. No, in varying styles, according to the temper and natural ability of the several writers.

Note.—David instructs the Church in Psalms, Solomon in such writings as the Proverbs and Ecclesiastes, corresponding with his character for wisdom. The style of Ezekiel is different from that of Isaiah, Daniel from Jeremiah. Amos the herdsman draws his illustrations from agricultural life. And S. Luke is so graphic as most likely to have given rise to the tradition that he was a painter. But "all these worketh that one and the self-same Spirit."

199. *Q.* What is the meaning of The Bible?

A. The Greek word *Biblion* means a book. Applied to the Holy Bible, it means the Book of Books.

200. *Q.* When the Bible is called the Holy Scriptures, what do we mean?

A. The holy writings.

201. *Q.* What is the Bible divided into?

A. The Old and New Testaments.

202. *Q.* What does our Church say concerning the Apocrypha?

A. In her Sixth Article she says, "And the other books, as Hierome saith, the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine."

203. *Q.* What division of the Old Testament was made among the Jews, as noticed by our SAVIOUR?

A. The law of Moses, the Prophets, and the Psalms. S. Luke xxiv. 44.

204. *Q.* By what other name is the law called, and why?

A. Pentateuch, from the five books of Moses.

These to be named in full, and titles explained.

205. *Q.* What are meant by the Prophets?

A. The historical books, Joshua, Judges, &c. the four major and twelve minor Prophets.

These to be named in full.

206. *Q.* What is included by our LORD in the Psalms?

A. Job, the Psalms, Proverbs, Ecclesiastes, Song of Solomon.

207. *Q.* Does the Old as well as the New Testament teach us concerning JESUS CHRIST and salvation only through Him?

A. See Article VII.

208. *Q.* How far are we bound to obey the law of the Old Testament?

A. See Article VII.

209. *Q.* Are the Old Testament rites and ceremonies sometimes valuable as conveying spiritual teaching?

A. Yes, as we see in S. Paul's allusions throughout his Epistle to the Hebrews and elsewhere.

210. *Q.* Mention the principal divisions of the New Testament.

A. 1. The Four Gospels. 2. The Acts of the Apostles. 3. The Epistles. 4. The Revelation.

211. *Q.* What is the meaning of "the Gospels?"

A. Gospel—a Saxon word, meaning good tidings. It answers to the Greek euangelion. Hence Evangelist—one who writes a Gospel, as S. Mark; or teaches the Gospel, as Philip the Evangelist.

212. *Q.* Who wrote the four Gospels?

213. *Q.* What is the subject of them?

A. The Life and Sufferings of JESUS CHRIST the SON of GOD.

214. *Q.* Who wrote the Acts of the Apostles?

215. *Q.* What is the meaning of the Acts of the Apostles?

A. The deeds and sufferings of the Apostles.

216. *Q.* Are we then to consider that all their most important doings are here recorded?

A. No; rather a sample of their acts or doings than any detailed or regular account.

217. *Q.* If Saint Luke had intended to furnish

a full account, what circumstances might we have expected to have had recorded in them?

A. Their practices and rites in Divine worship, as in celebration of the Holy Eucharist, the Ordination of Bishops and Priests, their manner of Baptizing, Confirming, and many other things.

218. *Q.* To whom were the Epistles addressed?

A. To the Christians living at particular places, as Rome, Corinth, &c.

219. *Q.* What is the meaning of the Revelation or Apocalypse?

A. A revelation of the future condition of the Church to the consummation of all things.

220. *Q.* What was our object in entering upon this consideration of the inspiration of Holy Scripture?

A. It was necessary to do so as we are referred for the foundation of our belief in the Articles of the Creed to the testimony of the Holy Scriptures as well as to the witness of the Church.

221. *Q.* Why were the particular Articles of the Apostles' Creed selected?

A. Because they form the framework of the whole body of Christian doctrine, and with these all other doctrines, precepts, and ordinances of the Christian religion are closely linked and connected.

Note.—It is on this account that the Church selects that form as sufficient for Catechetical Instruction.

222. *Q.* Cannot persons of themselves discover *or* draw out from Scripture these Articles?

A. It is natural to expect that GOD would provide assistance, for the Bible is a large Book, and the time of the faithful should be occupied rather in keeping the right path than in disputes as to which is or is not the right path. They require a voice saying unto them, This is the path—walk ye in it.

223. *Q.* Are all Christians bound to believe these Articles?

A. The Church so teaches in the Athanasian Creed—This is the Catholic Faith, which except a man believe faithfully he cannot be saved.

Note.—Scripture is equally strong in the declaration of the necessity of belief to salvation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." S. Mark xvi. 16.

The Church therefore is not to be charged with want of charity on this account.

224. *Q.* Why were the Nicene and Athanasian Creeds thought necessary when the Early Christians were contented with declaring their faith by the Apostles' Creed?

A. They were drawn up partly for the instruction and guidance of the faithful, and partly to oppose the false teaching of heretics.

225. *Q.* What is a heretic?

A. One who obstinately persists in teaching what is contrary to the doctrine of the universal or Catholic Church of CHRIST.

226. *Q.* How are heretics condemned in Scripture?

A. Gal. i. 8; Tit. iii. 10, 11; 2 S. Pet. ii., whole chapter; S. Jude.

227. *Q.* What does Scripture teach us concerning the Church?

A. 1 Tim. iii. 15.

228. *Q.* When was the Nicene Creed put forth by the Church?

A. In A.D. 325.

229. *Q.* What was its object?

A. To declare that JESUS CHRIST was of one substance with the FATHER, Very GOD of Very GOD.

230. *Q.* In what manner was it formed?

A. In a Council held at Nice, where 318 Bishops from all parts of the world (three even from Britain) assembled, and gave testimony as to that one true faith which the several Churches of Christendom had received from the first.

231. *Q.* Who was the principal defender of the Faith as to the Divinity and Incarnation of JESUS CHRIST at this time?

A. Saint Athanasius.

232. *Q.* What does an eminent Divine of our Church say concerning him?

A. "Whom, by the space of forty-six years from the time of his consecration to succeed Alexander, Archbishop in the Church of Alexandria, till the last hour of his life in this world they never suffered to enjoy the comfort of peaceable day. Only in Athanasius there was nothing observed throughout the course of this long tragedy, other than such as very well becam *a wise man* to do, and a righteous to suffer.

that this was a plain condition of those times: the whole world against Athanasius, and Athanasius against it."[1]

233. *Q.* And what became of Arius, his principal opponent?

A. The Emperor Constantine named a certain day, on which Arius was to be received into the Church. Alexander, Archbishop of Constantinople, then ninety years old, refused to do so, although he was threatened with deposition. Arguments and entreaties proving unavailing, the Catholics betook themselves to prayer, while Arius was led in triumph round the city. And when the Catholics were in despair, Arius, then in the square of Constantinople, was struck by the Hand of GOD, and gave up the ghost.[2]

234. *Q.* When was the Athanasian Creed put forth?

A. It is now generally believed that this Creed was not written by S. Athanasius, but by S. Hilary, for the use of the Gallican Church, about the year 430.

235. *Q.* What was its object?

A. Its object was to give an Exposition of the Faith which Athanasius had defended, and hence it was often called the Athanasian Faith.

THE FAITH "WHOLE AND UNDEFILED."

"*All the Articles,*" *&c.*

236. *Q.* What does the word "*All*" suggest?

A. That we must believe the whole circle of

[1] Hooker, Bk. V. ch. xlii. 2—5.

[2] Neale, Patr. of Alexandria. i. 170.

Divine truth: not come short of the faith with Unitarians and those who deny and resist the Church; nor must we go beyond as Romanists, and add new Articles to the faith, as the Articles of the Creed of Pope Pius.

237. *Q.* If a man professes to believe some of the Articles, and does not believe others, what is the consequence?

A. That as a man is guilty of all the Commandments who offends in any one point, (S. James ii. 10,) so he who disbelieves any one Article of the Creed, shows that he does not properly believe any. Rom. i. 18.

Explanation.—His disbelief of any one Article of the faith throws discredit upon the grounds of his belief of the rest, and shows that he believes because it is convenient to believe, or because certain Articles of the faith are in accordance with his own opinion: therefore he holds the faith in self-will, the truth in unrighteousness. Rom. i. 18.

238. *Q.* What was the third thing which your Godfathers and Godmothers promised in your name?

A. That I should keep GOD's holy Will and Commandments, and walk in the same all the days of my life.

239. *Q.* Where are GOD's Commandments to be found?

A. In the Holy Scriptures.

240. *Q.* Did not our Blessed LORD sum the whole duty of man very briefly?

A. Yes, into two heads. Our duty tow

GOD, and our duty towards our neighbour; and declared that upon these two hang all the law and the prophets.

241. *Q.* Is it presented to us in any other form?

A. Yes, in the Ten Commandments, Exod. xx.; under which form the Church has appointed us to consider GOD's holy Will and Commandments in this Catechism.

242. *Q.* Had the Apostles a command to teach us to keep GOD's holy Will and Commandments?

A. Yes; in our LORD's words, "Teaching them to observe all things whatsoever I have commanded you." S. Matt. xxviii. 20.

243. *Q.* Can our Blessed LORD's commands be taught through the Ten Commandments?

A. Under these ten heads may be conveniently reduced all the duty a good Christian owes to the Church of CHRIST.

244. *Q.* But is not the Covenant of works superseded by the Covenant of grace?

A. The Covenant of works is superseded, but not our obligation to good works, for "We are His workmanship, created in CHRIST JESUS unto good works, which GOD hath before ordained, that we should walk in them." Eph. ii. 10.

245. *Q.* Can we ever be excused from the performance of this vow?

A. Whatever is a duty should be performed, however injurious it may prove to us, or however inconvenient. We must keep every Commandment. S. James ii. 10. He that keepeth the law, and yet offendeth in one point, is guilty of all.

246. *Q.* On what principle is this said?

A. A man who is in the habit of indulging in any one sin, however generally obedient, throws discredit on the rest of his obedience; and shows that it does not arise out of a principle of obedience to GOD, but from mere interest or natural inclination.

THE OBLIGATION OF VOWS, &c.

247. *Q.* Dost thou not think that thou art bound to believe and to do as thy Godfathers and Godmothers promised for thee?

A. Yes, verily; and by GOD's help, &c.

248. *Q.* Why ought you to believe and do what your Godfathers and Godmothers promised for you?

A. Because they acted in my behalf when incapable of acting, and did what they did in my name, and were moved to do it for my benefit; and I am further bound to perform it from religious obligations.

249. *Q.* Have parents and godparents any right to bind children to duties to be performed at a future period, or through all their life?

A. 1. They have, so that the duties required be according to GOD's Word, or not opposed to it. 2. We should think it a very wicked thing in them to neglect our temporal interests while children—*a fortiori* in things spiritual.

Examples.—1. The Rechabites. Jer. xxxv.
2. Guardians in civil transactions.

250. *Q.* Why do you say, Verily, so I will?

A. As signifying that earnestness which I trust I feel.

251. *Q.* Why do you say, By GOD'S help, so I will?

A. Because it is impossible to do any thing of ourselves, and without GOD'S grace. So our prayer, Prevent us, O LORD, in all our doings. S. John xv. 5; 2 Cor. iii. 5.

Without GOD our devices of none effect.

Example.—Tower of Babel.

252. *Q.* What are you then bound to believe and to do?

A. Believe all the Articles, &c., renounce the devil, and keep GOD'S Commandments all the days of my life.

253. *Q.* Do you expect that by making this promise you will never sin or commit any fault?

A. I fear not; but I promise with GOD'S grace to do my best, and when I fall, I must seek the appointed means to rise again.

254. *Q.* If then you happen to fall into sin, you are not without remedy?

A. No; if we repent and are converted, our sins shall be blotted out. Acts iii. 19; viii. 22.

255. *Q.* Will repentance be accepted in all cases?

A. As there is no sin so small as not to require repentance, so there is none too great to be forgiven by GOD'S mercy, on sincere repentance, followed by amendment. "Though your sins be

as scarlet, they shall be as white as snow." Isa. i. 18.

256. *Q.* What then is your resolution, if overtaken with sin?

A. To humble myself before GOD with deep sorrow of heart, and return to my duty, endeavouring with all my soul never to offend GOD more.

257. *Q.* What is it you say that you give GOD thanks for?

A. That He hath called me to this state of salvation.

258. *Q.* Who called you?

A. GOD, by His holy Church.

259. *Q.* How was this calling made?

A. By being made a child of GOD in Baptism.

260. *Q.* Why do you call CHRIST your SAVIOUR in this place?

A. Because I wish to express my belief that He alone saves me. Acts iv. 12.

261. *Q.* Are you now, then, in a state of salvation?

A. Yes, by Baptism, the privileges of which I trust I have not forfeited, I am in a state of salvation, being in that Church to which "the LORD added daily such as should be saved:" Acts ii. 47. Saved by the washing of regeneration and renewing of the HOLY GHOST. Tit. iii. 4, 5; 1 S. Pet. iii. 12.

Show relation of "a member of CHRIST, *the child of* GOD, *and an inheritor of the kingdom of heaven."*

262. *Q.* Why is it called a STATE of salvation?

A. Because it is a state in which GOD saves me, if I continue in it. It is the beginning of that eternal bliss, to which it leads; of that eternal salvation, of which CHRIST is the Author, to all them that obey Him. Heb. v. 9; Heb. iii. 14.

263. *Q.* How do you hope to continue in it?

A. By GOD's grace. Eph. ii. 18. His enlightening and strengthening grace. Phil. ii. 13.

264. *Q.* What do you mean by GOD's grace?

A. The aid of His HOLY SPIRIT.

265. *Q.* How is this grace to be obtained?

A. Through the due use of all GOD's ordinances, viz.:—

Prayer to GOD, public and private. S. Luke xi. 13; Heb. iv. 16.

The other means of grace, Hearing the Word preached, by Confirmation, and Holy Eucharist.

END OF FIRST PART.

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